

EVIDENCE TAKEN AT THE BAR OF THE HOUSE, AUGUST 24TH, 1860.

Wiremu Nera examined.

1. [*Mr. Richmond*]. Will you tell this House whether you think it would be well to stop supplies going to disaffected tribes, and to stop the purchase from such tribes of their produce, and to compel European traders to leave the districts inhabited by such tribes?

Heoti ano te kainga e mohiotia e au, ko Taranaki. Tona ritenga, me kai ano te Maori tona kai, kia kakahu ano i ona kakahu; kaua e hoatu nga kai, me nga moni, me nga taonga o te Pakeha ki nga iwi whawhai. Mo Taranaki enei whakaaro. Kia Ngatiruanui, kia Rangitake me tona iwi katoa. Tetahi hoki, ko Kawhia. Kaua e rere te kaupuke taonga o te Pakeha ki Kawhia. Waiho nga rangatira Maori kia kai ana i ana witi, i ana poaka, i ana riwai, me ona kakahu, me te kahu Maori. Taku e whakapuaki, ko Taranaki, ko Kawhia, ta te mea, he nui rawa to ratou whakakino; to ratou whakakake ki te Kawanatanga, kia takahia i te Kuini, i nga rangatira e piri ana ki te Kawana. Ko taku e pai nei, me aku iwi katoa, ko Aotea, ki reira nga taonga o te Pakeha, no te mea kua karangatia e te Kawana raua ko Makarini, e Wi Nera, koia he kainga mo te Pakeha era kainga. No te mea kua poto mai nga Pakeha o Kawhia ki Aotea. Ko te ritenga mo nga Pakeha e noho ana i roto i nga iwi tutu, kia tona atu kia hoki mai ki Akarana ki hea ranei. He mea tika nga Pakeha kia whakahokia mai i nga iwi tutu. Ko te ritenga o Waikato, ekore au e whakaae wawe kia tutakina a Waikato, engari kia puta he kino ki reira. Kia puta he kino, kia whakaturia hoki te Kingi ki reira, katahi au ka whakaae, no te mea, i whakaaro ai ahau ki te ritenga o Waikato o toku iwi. Ko etahi e pakeke ana ki te Kingitanga, ko etahi rangatira e whakekahore ana i te kingitanga. No konei ano i ki au, me mau tonu te hokohoko ki Waiuku. Me piki nga tino rangatira pu o Waikato ki Taranaki, ki te mahi i te Kingitanga ranei, ko reira au whakaae ai kia whakamutua te hohoko ki Waikato. Ko tetahi kupu—Kia whakatika a Waikato ki te patu i nga Pakeha o Taranaki ki reira, ka tika kia purua a Waikato.

The only place I know of is Taranaki. Let it be in this manner. Let the Maories eat their own food and wear their own clothing. Don't give either food, money, or Pakeha goods to those tribes that are fighting. These thoughts are for Taranaki, Ngatiruanui, Te Rangitake, and all his tribe. There is also Kawhia. Let no vessel of the Pakehas with goods, sail to Kawhia. Leave the Maori chiefs to consume their own wheat, eat their own pigs and potatoes, and wear their own Maori garments. I am alluding now to Taranaki and Kawhia, for their evil doing is very great; their arrogance towards the Government and endeavours to trample upon the Queen and the Chiefs who are attached to the Governor. What I and all my tribe are in favour of, is for the Pakeha's goods to be at Aotae, because it was said by the Governor, Mr. McLean, and Wi Nera, that there was to be the place of the Pakehas, as the Pakehas of Kawhia had all gone to Aotea. With regard to the Pakehas residing among disaffected tribes, cause them to return to Auckland or elsewhere. It is right that Pakehas should be drawn from among disaffected tribes. As regards Waikato, I will not speedily consent to the closing of Waikato;—first let evil occur there. When evil arises there, and when the King is set up there, then I will consent, for I take into consideration the conduct of my people, of Waikato. Some are averse to the King movement, while other chiefs are in favor of it. I therefore say, let trade with Waiuku continue. When the principal chiefs of Waikato go to Taranaki, or work at the King movement, then will I consent to a stop being put to the trade with Waikato. Another word, if the Waikato join in killing the Pakehas of Taranaki, then it will be right to close Waikato.

2. Do you think that stopping trade with tribes hostile to the Government would make them wish for peace, or would it make them more hostile?

Kahore; me he mea ka peratia, ka mutu te whawhai; engari ka kite ia te he i tona kino, ka ripeneta; ko reira hoatu he taonga mona.

No; if that is done the fighting will cease; but when they see the evil result of their bad conduct, and they repent, then let goods be supplied to them.

3. [*Mr. Bell*]. In the event of the trade of Waikato being shut up now, would the doing so have the effect of making any friendly Natives join the disaffected people?

Me he mea ka purua a Waikato aianei, ka tahi ka mea nga tangata. E! ka mate tatou, me pehea tatou? Ki taku whakaaro, e kore ratou e riri, engari ka noho pouri ratou, ka tangi ratou. Otira he whakaaro kau tenei naku.

If the trade of Waikato is shut up, the people would then say, Alas! we are in distress, what shall we do? In my opinion, they would not be angry; they would sit in grief and mourn. This, however, is only my opinion.

Question repeated.

Ekore au e whakaae. Ka purua a Waikato, ka tutakina Waiuku. Ka noho pea ratou, ka tatari ki te Pakeha.

I will not consent. If Waikato is shut up and Waiuku closed, they would probably stay and wait for the Pakehas (to see what they would do).